

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

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## JUDGE DRUMMOND USED UP.

*(From the "Mormon.")*

New York, May 19, 1857.

Editor of the *Mormon*.

Dear Sir:—I have noticed for several weeks past a general tirade of abuse and falsehood heralded forth and circulated freely in the "respectable journals" of the day, and editors as well as the writers have been breathing the most bitter and acrimonious spirit possible against Governor Young and the "Mormons." Some recommending one measure, and some another, for their total annihilation and extinction, and blotting Utah out of existence; some for sending a "military Governor to Utah, backed by United States troops, to supplant Brigham Young—make the Mormons respect the laws of the United States, and compel them to conform to the regulations and institutions of Christian society." On the other hand, "disorganize Utah, and annex it to California, Oregon," &c.

In reply to the foregoing absurd and ridiculous notions, recommended and promulgated by aspiring demagogues and religious fanatics, for political purposes, party prejudices and sectional strife, permit me to enquire of them, why all this excitement? What have the "Mormons" done? What law have they transgressed?

What authority have they set at defiance? Whom have they wronged or molested? Where is one instance of their disloyalty? Are there any Kansas Editions in Utah? Are not her laws good and wholesome? Do not her citizens attend to their own business? Has she not combatted all opposition, and risen to influence and prosperity unprecedented in the annals of history? Let the calumniators of Utah and of the "Mormons" answer.

Who is the originator of the present crusade against Governor Young and the "Mormons," and which has been so freely expatiated upon by the public press?

Is not a certain "Honorable" Associate-(would be chief) Justice of Utah the originator?

Perhaps some may enquire who this "Hon." Gentleman is—this "Honorable" who has got his ire up, and who met with so much disrespect in Utah. Being pretty well posted in regard to the gentleman, I will propound a few questions for him to answer; and when a truthful answer is given, all surprise will, no doubt, cease about his not being respected in Utah. For certainly if a man—and particularly a Judge—does not respect himself, he cannot consistently expect any one else to have respect for him.

Question 1. "Hon." Sir, have you a lawful wife and several children residing at Oquaqua, in the State of Illinois; or have you been divorced from her?

2. Did you leave them there in the spring of 1855, and go to Washington City to get your credentials and instructions from the Department, previous to your departure for Utah, to enter upon the duties of an Associate Justice?

3. Did you while at Washington visit a house of prostitution kept by one Mrs. \_\_\_\_\_ in \_\_\_\_\_ street?

4. Was there a nymph boarding there who occupied two rooms in said house, and who went by the name of Ada Carroll, alias Mary Carroll, and whose real name was Mary Fletcher, formerly of Baltimore; and who had a husband named Charles Fletcher, by occupation a school teacher; likewise a mother by name of Ridgley, both residing in Baltimore at the time?

5. Has not said Ada a finger separated at the middle joint on her left hand, and a slight impediment in her speech?

6. Did you exclaim the first time you beheld her at said house of ill-fame—"My Lord, is it possible I am going to love a whore? You are the same person I saw a few nights since in a dream?"

7. Did you leave Washington, taking said Ada along with you, on the 19th day of April, 1855, for Utah—proceed as far as Baltimore, and put up at the "Eutaw House" as husband and wife?

8. Did you pursue your journey, arrive at Independence, Mo., call on Col. Hall, and introduce said "Ada" as Mrs. "Judge \_\_\_\_\_"; and did not Col. Hall make a dinner-party on the occasion of your arrival, and invite several ladies and gentlemen of Independence to participate with you?

9. Did you on your arrival at Utah introduce said Ada as Mrs. "Judge \_\_\_\_\_" to Chief Justice Kinney, wife, daughter, and others?

10. Did you say to Mr. Silas Richards, of Utah, (a relative of your wife in Illinois) in reply to the question: "Is the wife you had in Illinois still living?" "Yes, but I have been divorced from her?"

11. Have you held a regular correspondence with your family in Illinois, while you were in Utah?

12. Did Ada draw some two thousand dollars (was it the fruits of prostitution?) she had deposited in a bank in Washington, and take it with her to Utah—and

did you make usury loans of that means, at 30 and 40 per cent while in Utah?

13. Did you have said Ada sitting beside you on the Bench, while you were holding courts at Fillmore City, Utah?

14. Did not the people of Utah inform you that they knew the character of the woman, and that it was a high insult to them, and a disgrace to the General Government that sent you, for you to sit as a Judge with a notorious prostitute on the Bench beside you—and did you not thereby forfeit all respect and esteem of the people by pursuing such a course?

15. Did you not have persons arrested in Utah, on charge of "contempt of Court" (when your court was not in Session)—have them manacled and conveyed, guarded like felons, through snow and inclement weather, from Provo City to Fillmore City—some one hundred and twenty-five miles—at an enormous expense to the government, and all ended in a judicial farce?

16. Did you not, while residing in Utah, speculate in purchasing runaway negroes, from Missourians returning from California, buying and selling horses, Indian claims, land warrants, loaning money at enormous usury, &c., instead of attending to the duties of the office to which you were appointed?

17. Did you not send your negro "Cato," to assault one Levi Abrams, a Jew, at Fillmore City, last January, one year ago, because the Jew made some remarks in relation to your Ada?

18. Did you order Mr. Heywood, the Marshal, to incur unnecessary, and ridiculous expenses, in your courts; and subsequently write to the General Government not to allow them?

19. Have you not used your utmost endeavours, and influence, to malign the people of Utah, and Governor Young, to the General Government, because you could not ride over them, and did not receive that reverential obeisance, the dignity of your office entitled you to—but did you respect yourself; and did you not busy yourself with the domestic institutions and relations of the "Mormons," instead of attending to your own business?

20. Did you not continue writing falsehoods about Governor Young and the "Mormons," dating your letters at G. S. L. City, &c., long after you left Utah, and knew not anything concerning Utah, or the affairs there, only by report, to blind

the eyes of the public in the States, impose upon editors, and produce excitement, and ill feeling towards the "Mormons," and bring them in collision with the General Government, if you possibly could, and thereby endeavour to screen yourself?

21. Do you not know that you have wilfully and maliciously lied about Governor Young, and the "Mormons," in charging them with the murder of Lieut. Gunnison and Col. Babbitt, and that it will revert upon your own head?

22. Have you returned home to your "divorced" wife again—please inform us where you left "Ada," and how much you made by using her money, and if she got the profits, or any of the principal?

23. Dare you meet Col. Hall of Independence, Mo., or have you seen him since you introduced "Ada" as Mrs. "Judge \_\_\_\_\_" to him, and to the ladies at his house, and have you ever heard of a remark that is reported Col. Hall made, in reference to your insult, "*If ever I meet Judge \_\_\_\_\_, I will shoot the damned rascal!*"

The Judge will please answer the foregoing questions and make a clean breast of it, and then the public will know and understand who the characters are, that are all the while maligning the "Mormons."

Utah and the "Mormons" appear to engross the attention of the greater portion of the public press, at the present time, and editors are publishing all manner of absurdities and falsehoods in relation to them, to prejudice the public mind, and militate against their interests, and no refutation or reply is scarcely ever permitted to appear in their behalf. No reason, no argument, or principles advanced or adduced, only contumely, falsehoods and ridicule, to refute the doctrine, or faith of the "Mormons!"

Why do not the clergy, and press come out, and by scripture, reason, and common sense, socially, morally, religiously, philosophically, and politically, prove, and show, to the "Mormons" their error. These are the weapons to conquer, instead of persecution, oppression, and vituperation. But is there not a political object in view? Are not political demagogues and charlatans leading the van, with the clergy in the back ground? Hence the chicanery, the "hue and cry" and the "uproar upon Mars Hill."

Utah is increasing in numbers, in influence, and in power, unparalleled. All eyes are turned towards her. Rulers,

and people, perceive vitality and union in "Mormonism." They cannot kill it, nor stop its increase. They know not what to do with it, or how to manage it. It is something new to cope with. Utah is about knocking at the door of Congress, asking for admission as a sovereign state, agreeable to the constitution of the United States, with a "Republican form of Government." If admitted (and there is no reason for refusing her admission—constitutionally or otherwise) she will send her Senators, and Representatives to Congress, and in the present equal balanced force of parties their unpartisan votes would necessarily sway matters—hence the outcry.

If the law organizing Utah be abrogated by Congress (as some wish it to be accomplished, and which Congress has no constitutional right to do) and she is attached to California, Oregon, &c., the "Mormons," in the place of sending four or five Representatives to Congress, will send a dozen, for they will be able to elect them in the States and Territories to which they are attached.

Now what is the Government or people going to do with Utah and the "Mormons"? Let me inform them, they cannot do anything with "Mormonism." Kick it, belie it, drive, expatriate, murder, mob, defame, take away Constitutional rights and privileges, oppress, publish, and calumniate it, hate it or love it, still "Mormonism" is just the same. Onward, upward, and eternal, it will never be overcome. God is at the helm, He is its author, protector and defender, and this generation will yet have to acknowledge it!

The very best thing the Government can do, is to extend the same rights and privileges to the "Mormons" which it accords to the States and Territories, and not endeavour to oppress and deprive them of their Constitutional rights; treat them as human beings, as American citizens; test their patriotism, and see if they will not support the Constitution of their fathers and defend it with their life's blood; and stop this unhallowed persecution and lying about them. The "Mormons" never forget their friends, and they "pray for their enemies."

But, says one, "Annex them to California, Oregon, &c., and let them know they must come under Christian law, Christian institutions, and Christian society." Let me here enquire which are

the best laws, and which ought we to keep : the laws of God and the Patriarchial order of celestial marriage, for time and for all eternity—a Bible doctrine, pure, virtuous and holy, practised by Abraham and approbated by the God of Heaven ; or the monogamic and corrupt systems of the christian world, with all their abominations? God deliver the "Mormons" and Utah from "christian laws, institutions, and society!" if "christian" California is a sample. You cannot ride in a stage there without having your ears almost all the while saluted with obscene conversation, and being disgusted at the wanton actions of Cyprians, of whom there are thousands. You can scarcely enter a place of public resort in any of the towns or cities but what your eyes meet the most obscene pictures with which the walls are "decorated ;" and females in the same rooms tending bar, &c., with their gambling hells, houses of ill-fame, abandoned women, and rum shops ; thieves, murderers, libertines, adulterers, cursing, swearing, damning, and shameful drunkards and gamblers are seen and heard at every corner ; and California is only a sample, more or less, of the towns and cities in the States and Territories, other than Utah.

Do you hear or see such things in Utah ? No, verily no ; but these are the products, the "necessary evils" of "christian laws, christian institutions, and christian society." As I said before, God of our fathers deliver us from such laws, institutions and society, unless a purification takes place.

Heaven knows that the "Mormons" look with disgust and abhorrence upon the doings of the "professing" christian world and their institutions ; they are as corrupt in every department as were the antediluvians of old ; and the cry of "Oh, the abominations of the Mormons!" we think comes with an ill grace from such a polluted source, for the "Mormons" do know that the christian world are wallowing in their filth and corruption. They wish to bring the "Mormons" down to a level with themselves, with their standard of morality and practices, but the "Mormons" will never condescend to it ; and if Utah was admitted as a sovereign State to-morrow, the "Mormons" would (instead of being a disgrace to the States) consider it a condescension on their part, and would resemble in something like mixing water with oil.

If the towns and cities of Utah were filled with houses of prostitution (for the accommodation of the "honorable" officers sent there,) grogeries, gambling holes, dens for thieves, drunkards, murderers and robbers, model artists, obscene exhibitions and publications, highway garroters, streams stenched with human bodies murdered and thrown therein, cesspools made the depositories of infants : elopements, abortions, libertines, adulterers, crim. con., black mail, harlots, sodomy, bestiality, suicide, homicide, infanticide, paricide, matricide, fratricide, incest, arson, clergy on hire to preach perverted doctrines, political frenzy, mobs, and jargon, with one continued scene of falsehood, disunion, litigation, and a thousand other crimes, as there are in the christian States and Territories : then, in such a case, "Fair Utah" would be a "christian land," under "christian laws," "christian institutions," and "christian society."

Again, "Utah is in revolt." "Mormon treason, rebellion, traitors," &c., are loudly proclaimed. Treason and revolt against what or whom ? Why against all base and infernal scoundrels that are a disgrace to society, against all oppression and robbing them of their Constitutional rights or the sovereignty of the people, against all political cliques, against all religious persecutors, bigotry and fanaticism, against all mobs, driving, exiling, burning, &c. ; but her inhabitants are firm supporters and defenders of the Constitution of the United States.

Have the "Mormons" ever resisted any laws, either of State or of the General Government, thrown over them ? Have they ever been devoid of patriotism ? Let the survivors of the ever memorable "Mormon Battalion," in the war of the United States with Mexico, answer !

Look at Kansas—any "treason" or "rebellion" there ? Look at Christian California, with her Vigilance Committee—any rebellion there ? Look at the States of New York, Pennsylvania, Massachusetts, Maine, &c.—is there any treason or rebellion in those States?—treating the decision of the highest tribunal of the General Government with perfect mockery and contempt, and branding the supreme judges as a set of perjured traitors, as in the case of Dred Scott, and the Legislatures of those States enacting laws directly in opposition to the General

Government. Look at the city of New York in rebellion against the laws of the State, in relation to the "Metropolitan Police Act," "Port Warden" Bill, &c.—the citizens declaring they will resist these oppressive and unjust laws to the knife.

Again, look at Staten Island, in relation to the Quarantine grounds; some burning the buildings erected there, fired by the incendiary torch, led on by a mob armed to resist law; also, the rabid abolitionist, rebelling, by word and action, against the General Government; cursing it and setting its laws at defiance; declaring that the Constitution ought to be burned and the Union severed and scattered to the four winds of Heaven, and doing all they can to bring about their object. Now, what do we behold in all this? Answer: The General Government openly defied, opposed, scorned, derided, and its laws and decisions despised and counted as a thing of naught by the States. The municipal authority, in turn, defying and opposing the laws of the States, and the people, in revolt and rebellion against the whole, rising in mobs to resist and carry out their designs, burning, &c. No treason, traitors, or rebellion in all this? Oh, no! But let the "Mormons" resist a poor, unprincipled villain's insults, sent among them with a little brief authority,

"O dear," then the "hue and cry" is soon raised of "treason," "rebellion," "murder," "blood and thunder," "kill them," "drive them," "send troops," "use the Mormons up," &c.

The "Mormons" will not resist any law unless that law is unconstitutional, and made expressly to oppress them and deprive them of their constitutional rights. Whatever officers may be sent to Utah, they will be respected so long as they behave themselves and act in the line of their duties; but if ever mobs come to Utah to murder, mob, drive, burn, ravish, and destroy, as they have done in Missouri and Illinois, be it known to all men, and before High Heaven, that the "Mormons" will make Utah's plains the battle-field, saturate them with their life's blood, and there make their graves in a righteous cause, in defence of right, liberty, their homes and families, thereby emulating the deeds of their fathers.

Utah and "Mormonism" are bound to go ahead and prosper, and no true-hearted "Mormon" has the least fear in relation to the result. God is at the helm, and we know it: all is right and all is well, come what may! Israel's God is our refuge, and in Him we will ever put our trust.

W. L. APPLEBY, of Utah.

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#### ASSASSINATION OF PRESIDENT P. P. PRATT.

(From the "Mormon.")

Our readers will doubtless be startled with the above announcement; our heart is deeply pained to say it, but we have no reason for doubting the sad intelligence that has reached us, though as yet only by the way of the public press. A few days ago we were advised of his apprehension near Fort Gibson, in the north-eastern part of the Indian Territory, and close upon the receipt of that information we learned, by telegraphic despatch, that he had been assassinated near Van Buren, Arkansas, May 14. Many of our contemporaries are rejoicing over the bloody deed, justifying the murderer, and spitting out their vengeance with the fury of hell that nestles in their corrupt hearts.

As we have not the space this week

that we require to enter into detail, and may, before another issue, receive additional information on the subject, we shall only say, for the benefit of those who are interested, that the lady who returned to New Orleans, from Utah, last fall, for her children—a lengthy account of which was published in *The Mormon*, March 14th—has been overtaken *en route* for her mountain home, by the demon in human form who had so flagrantly violated every vestige of claim to the title of husband. Herself and children are once more in his power. After failing to sustain the charge against President Pratt "of stealing the clothing on the children, in value eight or ten dollars," he followed him some eight miles from the place of trial, and

taking advantage of his lonely position, shot him, justifying his crime by a charge of seduction.

Though we deeply deplore the loss to the Church of such a great and upright man, and the bereavement to his family, yet we mourn not. His life has been one of honour and faithfulness; his days have been well spent in the service of his God;

his name is revered by thousands and tens of thousands, and will be honoured by millions yet unborn, when that of his cowardly assassin, and those who have cheered him on to his damning deed, and who now rejoice over their crime, will be loathsome and a stink in the nostrils of God and of good men.

## HISTORY OF JOSEPH SMITH.

*(Continued from page 392.)*

[April, 1842.]

Thursday, 5th. General Adams started for Springfield, and the remainder of the Council of yesterday, continued their meeting at the same place, and myself and brother Hyrum received in turn from the other, the same I had communicated to them the day previous.

The city of Hamburg, the commercial emporium of Germany, was destroyed by fire, about this time.

Friday, 6th. I attended the officer-drill in the morning, and visited Lyman Wight who was sick.

Saturday, 7th.

The Nauvoo Legion was on parade by virtue of an order of the 25th of January 1842, and was reviewed by Lieutenant General Joseph Smith, who commanded throughout the day. One year since, the Legion consisted of 6 companies; to day of 26 companies, amounting to about 2000 troops.

The Consolidated Staff of the Legion, with their Ladies, partook of a sumptuous dinner at the house of the Commander-in-Chief, between one and three o'clock, p.m. The weather was very fine.

In the afternoon the Legion was separated into Cohorts, and fought an animated sham battle; the first Cohort under the command of General Wilson Law, the second under General Charles C. Rish. At the close of the parade, Lieutenant-General Joseph Smith delivered a most animating and appropriate address, in which he remarked "that his soul was never better satisfied than on this occasion." Such was the curious and interesting excitement which prevailed at the time, in the surrounding country, about the Legion, that Judge Douglass adjourned the

Circuit Court, then in Session at Carthage, and came with some of the principal lawyers to see the splendid military parade of the Legion; upon notice of which being given to General Smith, he immediately invited them to partake of the repast prepared as above. [Legion History.]

In addition to this quotation, I would remark that the day passed very harmoniously, without drunkenness, noise, or confusion. There was an immense concourse of spectators, and many distinguished strangers, who expressed much satisfaction; but one thing I will notice, I was solicited by General Bennett to take command of the first Cohort during the sham battle; this I declined. General Bennett next requested me to take my station in the rear of the cavalry, without my staff, during the engagement; but this was counteracted by Captain A. P. Rockwood, Commander of my Life Guards, who kept close to my side, and I chose my own position. And if General Bennett's true feelings towards me are not made manifest to the world in a very short time, then it may be possible, that the gentle breathings of that Spirit, which whispered me on parade, that there was mischief concealed in that sham battle," were false; a short time will determine the point. Let John C. Bennett answer at the day of judgment, "Why did you request me to command one of the Cohorts, and also to take my position without my Staff, during the sham battle, on the 7th of May, 1842, where my life might have been the forfeit, and no man have known who did the deed?"

The following design shows the posi-

tion in which the Legion was drawn up:—

Lieutenant-General Joseph Smith, Staff, Guard, and Ladies on horseback.

Bands of Music.

Major-General J. C. Bennett and Staff.

Brig. Gen. C. C. Rich and Staff.

2nd Cohort Cavalry.

1st Cohort Cavalry.

Position Proposed by J. C. Bennett  
for Gen. Smith.

Artillery.

A violent shock of an earthquake is reported to have been experienced at the Island of St. Domingo, at twenty minutes past seven, p.m. It was also felt at St. Marc, Gonaves, and Cape Haytien, and at various places from Port-au-Prince, to the base of the Rocky Mountains, comprising a distance of 1,500 miles, at San Jago de Cuba, the Cathedral, and several extensive buildings were prostrated. About ten thousand persons were killed at Cape Haytien.

Sunday, 8th. Attended meeting at the Grove, and heard Elder Rigdon preach.

After meeting many persons were baptized, some in the font, others in the river.

Eighty persons killed and as many wounded, by an accident on the Paris and Versailles Railroad, the carriages being consumed by fire, and their passengers roasted alive.

Monday, 9th. Spent the day with my family.

Tuesday, 10th. Transacted a variety of business at the Store, Printing office, &c.

By letter from Elder Levi Richards, dated at Liverpool, we learn that the work is progressing in the north of England, namely, Carlisle, Brampton, Burnstones, Alston, and Newcastle-upon-Tyne, where he has been labouring for a few weeks.

Wednesday, 11th. Called with my clerk at Brother Joseph W. Coolidge's to examine a new cabinet for the Temple Recorder's Office; also called at Bishop Knight's; dictated several letters, and other items of a business nature.

Thursday, 12th. Dictated a letter to Elder Rigdon, concerning certain difficulties, or surmises which existed, and attended the meeting of the Female Relief Society, the house being filled to overflowing. There was a heavy thunder-storm at the close of the meeting.

Friday, 13th. Received a letter from Sidney Rigdon, in reply to mine of yesterday.

Spent most of the day in my garden, and with my family.

Dictated the following letter to Horace R. Hotchkiss, Esq. :—

Dear Sir—I proceed without delay to give a hasty reply to yours of the 12th ultimo, just received. My engagements will not admit of a lengthy detail of events and circumstances which have transpired to bring about that state of things which now exists in this place, as before you receive this you will probably be apprised of the failure of myself and brethren to execute our designs in paying off our contracts, or in other words, that we have been compelled to pay our debts by the most popular method; that is, by petitioning for the privilege of General Bankruptcy, a principle so popular at the present moment throughout the Union.

A pressure of business has been sufficient excuse for not giving you earlier notice, although it could have been of no real use to you; yet I wish you to understand our intentions to you and your company, and why we have taken the course we have. You are aware, sir, in some measure of the em-

barrassments under which we have laboured through the influence of mobs and designing men, and the disadvantageous circumstances under which we have been compelled to contract debts in order to our existence, both as individuals, and as a Society, and it is on account of this as well as a pressure on us for debts *absolutely unjust* in themselves, that we have been compelled to resort to the course we have to make a general settlement, and this we deferred till the *last moment*, hoping that something would turn in our favour, so that we might be saved the *painful necessity* of resorting to such *measures*, to accomplish which, justice demanded a very different course from those who are justly our debtors, but demanded in vain.

We have been compelled to the course we have pursued, and you are aware sir, that all have to fare alike in such cases. But, sir, you have one, yea, two things to comfort you; our faith, intention, and good feeling remain the same to all our creditors, and to none more than yourself; and secondly, there is property sufficient in the Inventory to pay every debt, and some to spare, according to the testimony of our solicitors, and the good judgment of others; and if the Court will allow us some one for assignee, whq will do justice to the cause, we confidently believe that yourself and all others will get their compensation in full, and we have enough left for one loaf more for each of our families. Yes, and I have no doubt you will yet, and in short time, be enabled to have your pay in full, in the way I have before proposed, or some other equally advantageous, but money is out of sight, it might as well be out of mind, for it cannot be had.

Rest assured, dear sir, that no influence or exertion I can yet render shall be wanting to give you satisfaction, and liquidate your claims, but for a little season you are aware that all proceedings are staid; but I will seek the earliest moment to acquaint you with anything new on this matter.

I remain, sir, with sentiments of respect, your friend and well-wisher,

JOSEPH SMITH.

In the evening I walked with Elder Richards to the Post Office, and had an interview with Elder Rigdon, concerning certain evil reports, put in circulation by Francis M. Higbee, about some of Elder Rigdon's family, and others; much apparent satisfaction was manifested at the conversation, by Elder Rigdon; and Elder Richards returned with me to my house.

Saturday, 14th. I attended City Council in the morning, and advocated strongly

the necessity of some active measures being taken to suppress houses, and acts of infamy in the city; for the protection of the innocent and virtuous, and good of public morals; showing clearly that there were certain characters in the place, who were disposed to corrupt the morals and chastity of our citizens, and that houses of infamy did exist: upon which a City Ordinance concerning brothels and disorderly characters was passed, to prohibit such things, and published in this day's *Wasp*.

I also spoke largely for the repeal of the Ordinance of the City, licensing merchants, hawkers, taverns, and ordinaries, desiring that this might be a free people, and enjoy equal rights and privileges, and the Ordinances were repealed.

Brother Amos Fielding arrived from Liverpool.

After Council I worked in my garden, walked out in the city, and borrowed two sovereigns to make a payment.

It was reported in Nauvoo, that Ex-Governor Boggs of Missouri had been shot.

I granted the petition of J. B. Nicholson, and about seventy other members of the Church in Philadelphia, for the organization of a Branch of the Church in the north part of the city, dated April 22, and my doings were sanctioned by the Twelve, who at the same time silenced Elder Benjamin Winchester for not following counsel.

Sunday, 15th. Attended meeting at the Stand.

News of the attempted assassination of Governor Boggs was confirmed by general report, and was mentioned on the Stand.

A General Conference was held in the New Corn Exchange, Manchester, England, President Parley P. Pratt, presiding. There were present at the opening of the Conference, High Priests, 14; Elders, 50; Priests, 64; Teachers, 37; Deacons, 8. The representation of the Churches were as follows:—

Manchester Conference, represented by Charles Miller, consists of 1,531 members, 36 Elders, 79 Priests, 50 Teachers, 19 Deacons, and includes the Branches of Manchester, Duckinfield, Bolton, and Branches, Stockport, Pendlebury, Whitefield, Heaton, Eccles, Oldham, Rochdale, Leeds, Radcliffe Bridge, and Blakely.

Liverpool Conference, represented by John Greenhow, consists of 570 members, 23 Elders, 26 Priests, 21 Teachers, 10 Deacons, and includes the Branches of Liver-

pool, Warrington, and Newton, St. Helens, Isle of Man, Wales, and York.

Preston Conference, represented by Elder Struthars, consists of 665 members, 16 Elders, 22 Priests, 15 Teachers, 3 Deacons, and includes the Branches of Preston, Penworthen, Longton, Southport, Farrington, Hunter's Hill, Kendal, Brigsteer, Holme, Lancaster, and Euxton Birth.

Clitheroe Conference, represented by Thomas Ward, consists of 325 members, 15 Elders, 23 Priests, 17 Teachers, 6 Deacons, and includes the Branches of Clitheroe, Chatburn, Waddington, Downham, Blackburn, Burnley, Accrington, Ribchester Chaidgley, and Grindleton.

London Conference, represented by Lorenzo Snow, consists of 400 members, 14 Elders, 32 Priests, 7 Teachers, 8 Deacons, and includes the Branches of London, Woolwich, Bedford, Wyboston, Thorncut, Honeydon, Irchester, and Waddon.

Macclesfield Conference, represented by James Galley, consists of 238 members, 8 Elders, 23 Priests, 14 Teachers, 9 Deacons, and includes the Branches of Macclesfield, Congleton, Bollington, Middlewich, Northwich, and Plumley.

Birmingham Conference, represented by J. Riley, consists of 309 members, 11 Elders, 18 Priests, 12 Teachers, 5 Deacons, and includes the Branches of Birmingham, Great's Green, West Broomwich, Oldbury, Allicchurch, Dudley, Wolverhampton and Ashby Wolds.

Staffordshire Conference, represented by Alfred Cordon, consists of 507 members, 25 Elders, 54 Priests, 23 Teachers, 14 Deacons, and includes the Branches of Hanley, Burslem, Stoke, Newcastle, Baddaley Edge, Bradley Green, Knutton Heath, Lane End, Audlem, Prees, Tunstall, Leek, Longport, Tittensor Heath, Doncaster, Sheffield, and Brampton.

Garway Conference, represented by John Needham, consists of 197 members, 2 Elders, 12 Priests, 7 Teachers, 2 Deacons, and includes the Branches of Garway, Abergavenny, Monmouth, Keven, Orsop, and Euyasharrold.

Cheltenham Conference, represented by

(To be continued.)

Theodore Curtis, consists of 540 members, 8 Elders, 22 Priests, 12 Teachers, 4 Deacons, and includes the Branches of Newbury Hill, Rock Hill, Earl's Common, Pinvin, Downton, Beaucamp, Edge Hills, Little Dean, Woodside, Ponsett, Killcott, Frogs-marsh, Red Marley, Bran Green, Apperley, Deerhurst, Cheltenham, Norton, and Bristol.

Froom's Hill Conference, represented by William Kay, consists of 1,101 members, 24 Elders, 56 Priests, 24 Teachers, 12 Deacons, and includes the Branches of Moor End's Cross, Ridgway Cross, Dun's Close, Old Storridge, Broomyard's Downs, Clifton, Wibbourn, Brinsead, Woofren Common, Ashfield, Malvern Hill, Palle House, Callwell, Ledbury, Shaken Hill, Lugwardine, Marden, Bushbank, Leominster, Ball Gate, Coom's Move, Stoke's Lane, Froom's Hill, Stanley Hill, Easthampton, and Worcester Broad Heath.

Edinburgh Conference, represented by G. D. Watt, consists of 271 members, 13 Elders, 19 Priests, 7 Teachers, 3 Deacons, and includes the Branches of Edinburgh, Wemyss, and Sterling.

Glasgow Conference, represented by John McAuley, consists of 564 members, 23 Elders, 30 Priests, 26 Teachers, 15 Deacons, and includes the Branches of Glasgow, Thorney Bank, Shaw, Tollcross, Airdrie, Renfrew, Paisley, Johnstone, Bridge of Weir, Kilbirnie, Bonshill, Greenock, Brechinney, Nelson, Campsie, and Ayr.

Brampton Conference, represented by Richard Benson, consists of 171 members, 6 Elders, 11 Priests, 7 Teachers, 2 Deacons, and includes the Branches of Carlisle, Brampton, Alston, and Newcastle-upon-Tyne.

Ireland Conference, represented by David Wilkie, consists of 71 members, 1 Elder, 1 Priest, 2 Teachers, 1 Deacon, and includes the Branches of Hillsborough, and Crowthfoot's Burn.

Bradford and York, represented by Henry Cuerden, consists of 54 members, 1 Elder, 4 Priests, 2 Teachers, 1 Deacon.

Total connected with the Church at the present time, in England, Ireland, and Scotland, members, 7514; Elders, 220; Priests, 421; Teachers, 110.

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, JUNE 27, 1857.

NEWS FROM UTAH.—We were favoured on the 8th inst. with an arrival of the Utah mail, bringing *Deseret News* bearing dates from March 4, to April 1. We

also received our quota of letters. The accounts are cheering. In that much-belied Territory peace and prosperity reign. While outsiders are busily fabricating lies prejudicial to the success of the Kingdom of God, the Saints in the Valleys are quietly and energetically tilling the earth, building houses, planting orchards, vineyards, and shade trees, to supply them with the necessities of life, and beautify the desert, that it may blossom as the rose.

Reformation is still progressing, and the time is not far distant when none but the pure in heart can abide the fire of the Almighty that will be poured out upon them. The adulterer, the thief, the liar, and all who work abominations will have to search out a more congenial atmosphere: as Satan could not be happy and contented in heaven, so such characters cannot abide in the presence of a pure people who keep the commandments of God.

The building of the Temple is progressing energetically, and we hope that not many years will pass away before the faithful out of all nations will be permitted to receive their endowments therein, which will qualify them to become Saviours on Mount Zion, by enabling them to do a work for their worthy progenitors which they had not an opportunity of doing for themselves, and thus bring deliverance to the captives—those that are shut up in prison, as were the Antediluvians, and all who died without the Gospel, prior to the coming of Christ. The hearts of the children are being turned unto their fathers, and the hearts of the fathers unto their children, in fulfilment of the prediction of Malachi, that the earth may not be smitten with a curse at the second coming of Christ.

Domestic manufacture is being urged upon the people as necessary, to enable them to sustain themselves in their isolated condition. The importation of foreign merchandise tends to keep the country drained of its gold and silver; at the same time it promotes idleness, and cultivates a spirit of pride and extravagance which are always prejudicial to purity of life and good morals. Men and women are to be rewarded according to their works, and not according to the amount of money they may have possessed, or the fine linen they may have worn while in this world.

Efficient steps are being taken to promote the regular transit of the mail across the Plains, by establishing settlements on the route at all eligible points, with men, horses, mules, and feed, for the accommodation of the mail carriers, and the emigrants. The company contemplate running a line of coaches for the conveyance of passengers, which will make a visit to Utah comparatively a pleasure trip. Being thus accommodated with facilities, it is hoped that Priests, Editors, and the great ones of the earth who are so much concerned about the affairs of Utah, will avail themselves as they should do of these advantages. Let them visit that country, either in person, or through reliable agents, and learn the truth relative to the Latter-day Saints and their institutions, and cease to be gulled by traitors like Judas Iscariot, or runaway Judges, who speak all manner of evil against that people falsely, to prevent their own iniquity being discovered in the States.

As an addition to our direct news we extract the following from the *New York Weekly Herald* :—

St. Louis, May 18, 1857.

The Overland Utah Mail has arrived here with Salt Lake City dates of April 2. The Territory was quiet. Preparations were making to send a large number of Missionaries to all parts of the world. The accounts of the movements of Brigham Young do not accord with those received *via* California. He seemed to possess the entire confidence of the people, and was planning a pleasure excursion to the Mormon settlement at Salmon River.

The Cheyennes were becoming bold and defiant. A trader, arrived from Fort Laramie, reported that the Indians acknowledged a loss of sixty warriors sent to commit depreda-

tions on the California road, in consequence of which they have made prisoners of sixteen traders, and have sent one hundred warriors to the road to avenge the loss.

**"THE SEVENTH ANGEL; PEACE ON EARTH, OR THE MYSTERY REVEALED."**  
BY ROBERT FORFAR; AUTHOR OF A "NEW PHILOSOPHY OF PHYSICS."

The author has kindly favoured us with a copy of a pamphlet, entitled as above, soliciting our opinion in regard to its contents. We have carefully perused its pages, and admire the originality of thought displayed therein; but we consider his conjectural interpretations of ancient prophecy to be entirely erroneous, as all productions of human wisdom upon the subjects which he has attempted to elucidate, must necessarily be. One sentence of explanation, given by a new revelation from heaven, is infinitely more valuable than all the combined conjectures of human wisdom that have been written during the last seventeen centuries. A KEY to the Revelations of St. John was revealed to Joseph Smith the Prophet, which, together with many other revelations given through him, unfolds many of the hidden mysteries of the Apocalypse.—(This key will be found in the *Pearl of Great Price*.)

**ARRIVAL.**—We learn that the Ship *Westmoreland* arrived at Philadelphia on the 31st ultimo.

## FOREIGN CORRESPONDENCE.

## DESERET.

Great Salt Lake City, April 1, 1857.

Elder Orson Pratt.

Dear Brother—The California mail for February arrived here March 4th, bringing packages containing the pamphlet entitled the "Holy Spirit." The Eastern mail for October and November, arrived on the 24th ultimo, bringing packages of your pamphlets, entitled "The True Faith;" "True Repentance," and "Water Baptism," which have been distributed according to the respective addresses. The mail has been detained during the winter in the mountains, by the severity of the weather and the unusual depth of snow. Elder Joseph L. Heywood was with the mail, and suffered very much on account of the lack of provisions. They lived one month on hides, boiled and prepared in the best manner they could. It has been reported the snow was very deep on the Plains eastward.

There is quite a spirit manifested this spring through the territory in the cultivation of fruit, many are setting out fruit trees of all kinds that can be obtained.

There is every prospect for a very fruitful season of fruit, grain, and vegetables; the earth is well saturated from the moderate melting of large bodies of snow.

The Temple Block begins to assume an industrial appearance, and already the huge blocks of rock are being brought from Red Butte, on which the sound of the hammer and chisel again are heard.

The big cotton wood canal is nearly finished, so that we expect water to be more plentiful in this city, as well as on the farming lands. There has been organized a company to raise cotton on the Santa Clara, under the superintendence of brother I. C. Haight.

There is quite a number of parcels of Chinese sugar cane here, and many others on the way which will be cultivated with care and attention by us, we think it will be a benefit to this territory.

The Saints in the various wards in the city have been re-baptized; the example was set them by the First Presidency. The fruits of the Reformation have been made manifest throughout this territory in many things, among which is a great increase in tithing grain, which will help

to bread the brethren who work at the Temple.

There will be a company of Missionaries start for Europe after Conference, and some to the islands. Many have received their ordinances and blessings in the house of the Lord this spring; some of the brethren are from Iron County, and many from the country settlements.

The Board of Directors of the Deseret Agriculture and Manufacturing Society have again published their list of premiums, amounting to over \$1,000, besides silver medals, and diplomas, for the encouragement of home manufactories, and the production of articles from the native elements.

The attention of many in this city and

territory, has been called to the importance of sheep raising, and as we have so limited a supply in this territory, companies are forming to send to the States for larger supplies; realizing that as a community, we can never attain to that commercial independence necessary to our prosperity and welfare, until we can grow our own wool and cotton, and supply the market with home manufactured cloth. I think we have a fair supply of bread to sustain the inhabitants until another harvest.

It is a general time of health and peace throughout this Territory.

Yours truly,

W. WOODRUFF.

#### S. WEAKLEY'S REPLY TO AN ANTI-MORMON.

I received your communication, in which you imagine you have proved "Mormonism" false. I thank you for the trouble you have taken, in endeavouring to convince me of the same. I now reply with the best of feelings.

Objection: "One of the most striking proofs of the fallacy of Mormonism, is contained in a revelation pretended to be given to Joseph Smith, January 19th, 1841; and printed in the book of 'Doctrine and Covenants,' Section 103, par. 18, where we read the following—'And now I say unto you as pertaining to my boarding house, which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; Therefore, let my servant Joseph and his seed after him have place from generation to generation, for ever and ever, saith the Lord, and let the name of that house be called the Nauvoo house.'

"And in par. 22 of the same section, we read, 'I say unto you concerning my servant Vincent Knight, if *he will do my will*, let him put stock into that house for himself and for his generation after him.'

"We also read in Section 15, par. 12 and 13 of the same book, that this Nauvoo shall be the 'New Jerusalem, a land

of peace, a city of refuge, a place of safety for the Saints of the Most High God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand."

Reply: When you quote as above from the "Doctrine and Covenants," you only take isolated portions; which obscure the circumstances and conditions of the revelation; were you to read candidly the whole of the 103rd Section, you would then understand, that this revelation was given conditionally: Par. 14, "And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I made unto you, neither fulfil the promises which ye expect at my hands, saith the Lord," &c. Par. 15, "Verily, verily, I say unto you, that when I give a commandment to any of the sons of man, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work; behold it behooveth me to require that work no more at the hands of those sons of men,

but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord God," &c. Par. 16, "And this I make an example unto you, for your consolation concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God," &c. In Par. 17, we are informed, God gave them this work to do to prove them; to see if they would be faithful in all things they were commanded. There was an intimation, that their enemies would come upon them and hinder them in the performance of this work. Says the Lord, If such be the case He will not require it at their hands. You will also observe by the tenor of the par. you quote, there seems to be something conditional in it, viz., "Let it be built unto my name: Let my servant Joseph and his house have place therein," &c.

You next quote part of a revelation, (Section 15) which has nothing whatever to do with the building of the Nauvoo house: neither does it mention (as you state) "that this Nauvoo shall be called the New Jerusalem." If you refer to the "Doctrine and Covenants," you will find this revelation was given in 1831, while that upon Nauvoo was given in 1841. The latter place was not then thought of; for the first emigration to that place was in 1839. This revelation is upon quite another subject, which you have tried to bend to your own imagination, and added thereto, by stating as above, that Nauvoo is the New Jerusalem spoken of. The revelation says, the "New Jerusalem shall hereafter be appointed unto you;" and it would be "a city of refuge, a place of safety for the Saints of the Most High. And the glory of the Lord shall be there," &c., "and it shall come to pass among the wicked, that every man that will not take his sword against his neighbour must needs flee unto Zion for safety." The time spoken of is just prior to the coming of Jesus, when the whole earth will be in commotion, and wars, and judgments will be poured out amongst the nations. And the only people who will be at peace, will be Zion; it will be a place of safety,

for the terror of the Lord shall be there. Surely if God has a people or a Church, they will be located some where on this earth.

As you say, we do "believe that God's word is unchangeable;" but I have clearly shown you, that the way you have quoted, and added to the revelation given to Joseph Smith, is unjust, and unsound reasoning. The revelation on the "boarding house" is conditional; and the other revelation has nothing to do with it. We do assuredly know that the "New Jerusalem" shall be established in fulfilment of revelation.

Objection: "It is as plain as noon-day, that Joseph Smith was a false prophet, and that he must have received those revelations from the wicked one; for the Devil was a liar from the beginning."

Reply: You have come out in quite a strong assertion, which you have not yet proved, for the whole of your reasoning, and assertions are founded on a blind perusal of the foregoing revelations.

Objection: "There is *no doubt* that Smith was destroyed for his wickedness, for God said, Deut. xviii. 20—22, 'But the Prophet which shall speak a word in my name, which I have not commanded him to speak, *even that Prophet shall die*. And if thou say in thine heart, how shall we know the word which the Lord hath spoken? When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; but the Prophet hath spoken presumptuously: thou shall not be afraid of him.'

Reply: It seems that you think that Joseph Smith was murdered, or destroyed because he was a false prophet. I would ask you, did not he fulfil his mission, and establish this latter-day work, beyond the power of mortal invention to overthrow it? The more it was persecuted the more it grew and increased. The enemies of Joseph Smith thought, if he was murdered (and you seem to sanction it) it would put an end to "Mormonism:" but you see the fallacy of man's lifting his puny arm against the work of the Almighty.

If, as you suppose, he were a false prophet, why was he not destroyed in the infancy of his mission; or before he made any proselytes? What power prevented it but the Almighty, till he had accomplished the work committed to him? If

I use the same kind of reasoning as you do, what becomes of Christianity? Jesus died or was destroyed, as well as his Apostles; he himself said, the people would stone, and kill his servants.

Objection: "The Mormons have found out another New Jerusalem at the Great Salt Lake. What awful delusion! They make out now that that is *the city of refuge*, the place of safety, from the evils that are coming upon those who are not as deluded as themselves; but who knows how long they will be allowed to go on there, before they are punished for their wickedness like at Nauvoo?"

Reply: I now ask you to prove to me that Great Salt Lake is called the "New Jerusalem," according to the previously-mentioned revelation; it is a Stake of Zion, or a present gathering place for the Saints, until they receive their *promised inheritance*—the "New Jerusalem."

Joseph Smith prophesied, that we should become a great nation beyond the Rocky Mountains. Our present location will be the means of fulfilling a revelation, given to Joseph Smith, February, 1831. Section 62—2. "And it shall come to pass, that they shall go forth into the regions round about and preach repentance unto the people, and many shall be converted, insomuch that ye shall obtain power to organize yourselves, according to the laws of man; that your enemies may not have power over you, that you may be preserved in all things; that you may be enabled to keep my laws, that every bond may be broken wherewith the enemy seeketh to destroy my people." By this you see that their enemies would try to destroy them: their expulsion from Nauvoo has been the means of fulfilling the above: they have organized a territory according to the laws of man, and ultimately every bond will be broken, wherewith our enemies try to destroy us.

Objection: "It seems strange to me, that God should command people to go to a place, and then allow them to be destroyed, on the passage: I know the Mormons try to pass it over by saying, that they did wrong in going by that route, or something of the sort; but that is a very easy way of doing business, but it will not do for me; for it is a barefaced scheme they have devised to delude their followers with."

Reply: I see by the above, you refer to some of the Saints who lost their lives on

board the steamer, *Saluda*, by the bursting of her boiler. (See *Millennial Star*, Vol. 14.) You think this is another proof of the imposition of "Mormonism;" I think you will find this to be the only accident any of our emigrants have suffered in their voyages to America; while many other emigrants have been wrecked and perished; banish death (in whatever form it may be) from this earth, and you will then falsify the Bible. Because a few who were numbered among the Saints met with an accident; according to your idea, the gathering is false, and Joseph Smith is a false prophet. Was not Moses commanded to gather the children of Israel, to Canaan, a land flowing with milk and honey; a promised land to which they were to go up and inherit; did Moses reach it? or, with few exceptions, those that came out of Egypt? Why did the Lord suffer them to die, or be destroyed, if *they had a command to go up and inherit the land of Canaan*? why let them wander in the wilderness so long?

In a revelation given to Joseph Smith, we are informed that the day would come when no flesh would be safe on the waters; see Section 72—3, "Behold I, the Lord, in the beginning, blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters; wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart."

Objection: "I know that some of you are so deluded, that you will really believe you are the Saints of God, when Christ comes; for our Redeemer has said, that many shall say unto him in that day, 'Have we not cast out devils; cured the sick, and done many mighty works in thy name;' but yet our Saviour says, he will say unto them, 'depart from me ye cursed, for I never knew you!'"

Reply: Read the New Testament again, and you will find, it was because they were disobedient, that he said, "depart from me ye cursed," &c.; they seem to have trusted in miracles alone for salvation, and were disobedient to the commands of Jesus. Do the Latter-day Saints trust in miracles for salvation? Do they perform miracles, for the purpose of making the people believe they are Prophets? This is the work of false prophets; for many counterfeits will arise

and even command fire to come down from heaven, to deceive the people; the devil has power (understanding many principles) and can work, through his servants; as he did in the days of Moses.

Independent of the Gospel, miracles are no proof; but their following believers, in the proper channel, laid down in the Scriptures, is a proof of the fulfilment of the promises of Jesus; because the Saints believe therein, you put them down (yourself being our judge) as those whom Christ will not acknowledge. The gift of the Holy Ghost is to his Church: the Apostle Peter said it was to be given to the obedient, even as many as the Lord our God shall call. You may as well class Peter, Paul, and the rest of the Apostles as false prophets, because they cast out devils, healed the sick, prophesied, &c.

Objection: "I defy Brigham Young, the Twelve Apostles, yea, and all the

Latter-day Saints, to disprove what I have said, concerning the revelations about Nauvoo; for what I have said, is *the very truth*; they may try to spiritualize it, which they are very apt to do, but really disprove it they cannot."

Reply: Your concluding remarks are rather bombastic in defying all of us, from Brigham Young downwards; you have not permitted me to judge, if what you have brought forward be true; but have taken upon yourself to say, what you have written "*is the very truth*." I leave it with others to judge; I have not attempted to spiritualize the revelations you have quoted, although you have distorted their meaning and added thereto.

I now call upon you to repent and be baptized for the remission of your sins, that you may receive the gift of the Holy Ghost; by the laying on of hands; to enlighten your darkened understanding.

## VARIETIES.

**A GREAT COUNTRY FOR THE LADIES.**—The time for marriage in Sparta was fixed by statute: that of the men, at about thirty or thirty-five years; that of the ladies, at about twenty, or a little younger. All men who continued unmarried after the appointed time were liable to a prosecution; and all old bachelors were prohibited from being present at the public exercise of the Spartan maidens, and were denied the usual respect and honours paid to the aged. "Why should I give you place," cried a young man to an unmarried general, "when you have no child to give place to me when I am old?" No marriage portions were given with any of the maidens, so that neither poverty could prevent a gallant, nor riches tempt him to marry contrary to his inclinations. The parents of three children enjoyed considerable immunities, and those with four children paid no taxes whatever—a regulation which all married men with large families will readily admit to be most wise and equitable. It was customary for the bridesmaid to cut off all the bride's hair on the wedding day, so that, for some time at least, her personal attractions should increase with her years.—*Wheeler's Life and Travels*.

**THE TURN OF LIFE.**—Between the years of forty and sixty, a man who has properly regulated himself may be considered as in the prime of life. His matured strength of constitution renders him almost impervious to the attacks of disease, and experience has given soundness to his judgment. His mind is resolute, firm, and equal; all his functions are in the highest order; he assumes the mastery over business; builds up a competency upon the foundation he has formed in early manhood, and passes through a period of life attended with many gratifications. Having gone a year or two past sixty, he arrives at a critical period in the read of existence; the river of death flows before him, and he remains at a stand-still. But athwart the river is a viaduct, called "The Turn of Life," which if crossed in safety, leads to the valley of "Old age," around which the river winds, and then flows beyond without a boat or causeway to affect its passage. The bridge is, however, constructed of fragile materials, and it depends upon how it is trodden, whether it bend or break. Gout, apoplexy, and other bad characters are also in the vicinity to waylay the traveller, and thrust him from the pass; but let him gird up his loins, and provide himself with a fitting staff, and he may trudge on in safety with perfect composure. To quit metaphor, "The Turn of Life" is a turn either into a prolonged walk or into the grave. The system and power having reached their utmost expansion, now begin either to close like flowers at sunset, or break down at once. One injudicious stimulant, a single fatal excitement may force it beyond its strength; whilst a careful supply of props, and the withdrawal of all that tends to force a plant, will sustain it in vigour and in beauty until night has entirely set in.—*'The Science of Life,' by a Physician*.